

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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Sermon of the Rev. Mr. Bently, Pastor of the Baptist Church in Augusta, Geo. Deut. 32, 31st... Their rock is not as our rock, our enemies themselves being judges.

(Continued from page 141.)

A letter from the elder Antoninus, addressed to the Province of Asia, and set up in the common Assembly at Ephesus, shows the general character of Christians at that period, and the temper in which they had suffered. The Pagan Priests had not ceased to make the most clamorous and angry appeals to the Emperor against the Christians, charging them with impiety and Atheism, and demanding the most sanguinary Edicts against them. This amiable Prince, however, more inclined to the side of humanity and justice than to persecuting power, caused the following letter to be addressed to the Common Council of Asia. "You harass and vex the Christians and accuse them of Atheism and other crimes which you can by no means prove. To them it appears an advantage to die for their religion, and they gain their point, while they throw away their lives rather than comply with your injunctions. As to the Earthquakes which have happened in times past or mind you of your own despondency, when they happen, and to desire you to compare your spirit with theirs, and observe how serenely they confide in God? In such seasons you seem to be ignorant of the gods, and to neglect their worship. You live in the practical ignorance of the Supreme God himself, and you harass and persecute to death those who worship him. Concerning these same men some others of the Provincial Governors wrote to our divine father Adrian, to whom he returned for answer, 'That they should not be molested unless they appeared to attempt something against the Roman Government.' Many also have made application to me concerning these men, to whom I have returned an answer agreeable to the maxims of my father. But if any person will still persist in accusing the Christians merely as such, let the accused be acquitted though he appear to be a Christian, and let the accuser be punished.

We add a few examples from the Annals of early persecution to confirm our position that "Our Rock" yields a firm and faithful support in the most trying perils. Polycarp, who had been Pastor of the Church in Smyrna, for more than eighty years, was among the most distinguished victims of the "Fourth general persecution." His friends, anxious for his safety, prevailed on him to retire from public view to a neighbouring village, which he did, continuing with a few of his brethren, day and night in prayer to God for the tranquillity of all the Churches. The most diligent search was made for him in the mean time, without effect. But when his enemies proceeded to put some of his brethren to the torture, with the view of compelling them to betray him, he could no longer be prevailed on to remain concealed. "The will of the Lord be done" was his pious ejaculation; on uttering which he made a voluntary surrender of himself to his persecutors, saluted them with a cheerful countenance, and invited them to refresh themselves at his table, only soliciting from them on his own behalf one hour for prayer. They granted his request, and his devotions were prolonged to double the period with such sweetness and savour, that all who heard him were struck with admiration, several of the soldiers repenting that they were employed against so venerable a man. His prayer being ended they set him on an ass, and conveyed him towards the city, being met on the road by Herod the Tetrarch (a kind of Justice of the Peace) and his father Nicetes, who were the chief

agents in this persecution. Many efforts were tried to shake his constancy, and induce him to abjure his profession; at one time he was threatened by the Pro-Consul with the fury of wild beasts. "Call for them, said Polycarp, it does not become us to turn from good to evil." Seeing you make so light of wild beasts, rejoined the magistrate—I will tame you with the more terrible punishment of fire." But Polycarp bravely replied, "you threaten me with fire that is quickly extinguished, but are ignorant of the fire of God's judgment reserved for the wicked in another world; but why do you delay? render what punishment you please." Thus finding him impenetrable both to the arts of seduction and the dread of punishment, the fire was commanded to be lighted and the body of this venerable father burnt to ashes in the year 166.\*

No persecution of the Christians was more bitter and ferocious than that of Lyons and Vienne in France commencing A. D. 177. The account of this, preserved in Eusebius, and generally ascribed to Irenæus, is one of the finest efforts of pathetic eloquence in all antiquity. Among those who occupy a prominent place in this persecution was Sanctus, Deacon of the Church. "The most barbarous indignities were inflicted upon him to extort from him something injurious to the Gospel, which he sustained in a manner more than human, and such was the firmness with which he resisted the most intense sufferings, that to every question which was put to him by his tormentors, he had uniformly one reply, 'I am a Christian.' This provoked the executioners so much, that they applied red hot plates of iron to the tenderest parts of his body, till he was one wound, and scarcely retained the appearance of the human form. Having left him a few days in this ulcerated condition, they hoped to make him more sensible to the application of fresh tortures. But the renewal of these while he was dreadfully swelled, had the effect of reducing him to his original shape, and the only effect of all these tortures was to produce a confession that he was a Christian."

In observing the influence of true faith in fortifying the mind against all the imbecility of nature, it may aid our views of the subject to advert with brevity to its effects upon the female character. That it should have raised them to a point of entire superiority above every form of danger and suffering, that the involuntary timidity of the sex should have given place to a fortitude which nothing could shake, must have been the result of a high confidence in the rock of their salvation. Of this we have an affecting example in the martyrdom of Perpetua and Felicitas who with their friends Saturninus, Secundulus and Revocatus, suffered at Carthage, about the year 202. They were all apprehended on the charge of being Christians, probably occasioned by a rumor, that they were to be baptized and added to the Church. Perpetua was a widow of twenty-two, of a good family and well educated, having a father and mother living, besides two brothers, and an infant at the breast. Her father who alone of all the family continued a Heathen, no sooner heard that his daughter was informed against, than he had recourse to every method of persuasion and even of compulsion, to induce her to desist from her purpose of suffering martyrdom; so that she rejoiced when he left her; and in this interval she and the rest of them were baptized. Some days afterward they were all thrown into prison, where the treatment she met with, much affected her at first, particularly the darkness of the place, the heat occasioned by the number of the prisoners, the rudeness of the soldiers, and especially her anxiety about her child. Two of the Deacons of the Church however, Tertius and Pomponius, who ministered to their wants, procured by the influence of money the removal of all the prisoners into a more airy part of the prison, where Perpetua had the opportunity of suckling her child, which was ready to die for want thereof. In this situation she comforted her mother and encouraged her brother, entrusting to him the care of her infant son; and was according to her own expression as happy as if she had been in a Palace. At this time she had a remarkable dream from which she inferred that she should certainly suffer; but by which she was nevertheless greatly encouraged in her resolution.

A few days after this a report was prevalent that these christian prisoners

\* Jones' history of the Christian Church.

would soon be called before the Governor; on which her father overwhelmed with grief came to her, entreating her to have compassion on his grey hairs, and on her mother, brothers and child, which he said could not survive her. This he did kissing her hands and throwing himself at her feet and evincing stronger affection than he had before done. This much increased her concern; add to which that he was the only relative she had who would not think themselves in reality, honoured by her conduct. To all his entreaties, however, she uniformly returned this answer, that she was not at her own disposal. "On the ensuing day, while she and her friends were dining, they were summoned to an audience in the public Forum, where a prodigious crowd was assembled. Here all her fellow prisoners confessed that they were christians; but before Perpetua had an opportunity of doing it in the customary form, her father presented himself holding her child in his arms, and supplicating her to have compassion upon him. In these entreaties he was joined by Hilarius the Procurator, who besought her to think of her aged father and her own child, and to sacrifice for the safety of the Emperor. She only answered that she was a Christian and could not do it."

After this the father was commanded to desist; but shewing a reluctance to retire, one of the lictors struck him with a rod, which affected her, she said, as much as if she had herself been struck. However, having all made their confession, they were sentenced to be thrown to the wild beasts; notwithstanding which they returned to the prison filled with joy. Perpetua now sent Pomponius the Deacon, to request that her child might be sent to her, that as heretofore, she might have the privilege of suckling it; but that indulgence was denied her. She bore the disappointment however, with fortitude greater than she herself could have expected."

After a few days Pudeus the jailer being favorably inclined towards them, gave permission to their friends to visit them. He now threw himself upon the ground, tore his beard, leaving nothing to be said or done, which he thought could tend to move her; but without any other effect than to excite her pity towards him."

When the day of exhibition arrived, they all went from the prison with cheerful and erect countenances, trembling with joy rather than with fear. In particular Perpetua walked in such a manner as struck the spectators with particular respect, and Felicitas rejoiced, that being delivered of her child, she should accompany her friends to this glorious combat. On reaching the gate of the Amphitheatre, the officers according to custom, began to clothe the men in the dresses of the Priests of Saturn, and the women in those of the Priestesses of Ceres. But when they remonstrated against the injustice of being compelled to do by force, that, for refusing which they were willing to lay down their lives, the tribune granted them the privilege of dying in their own habits."

They then entered the Amphitheatre, when Perpetua advanced singing hymns, and her three male companions solemnly exhorted the people as they went along. Coming in view of the Proprietor they said, "you judge us, but God will judge you." This so enraged the populace, that at their request, all the three were scourged; but in this they rejoiced as having the honour to share in one part of the Saviour's sufferings."

When the wild beasts were let loose, Saturninus according to a wish which he had previously expressed, died by the attack of several of them rushing upon him at the same time; and Revocatus was killed by a Leopard and a Bear. Saturnus was first exposed to a wild Bull, but while the attending officer was gored by the animal so that he died on the following day, he himself was only dragged about, and not materially hurt. A Bear too, to which he was next exposed, would not go out of his den to meddle with him. He was, however, thrown in the way of a Leopard towards the end of the exhibition, and so much blood gushed out at one of his bites, that the spectators ridiculed him, as being baptized with blood. Not being quite killed, he, when the animal was withdrawn, addressed Pudeus, the jailer, exhorting him to steadfastness in the faith, and not to be disheartened by his sufferings. He even took a ring from his finger, and dipping it one of his wounds gave it to him as a pledge."

Perpetua and Felicitas were first en-

closed in a net, and then exposed to a wild Cow. But this sight struck the spectators with horror, as the former was a delicate woman, and the breasts of the latter were streaming with milk. They were therefore recalled, and exposed in a common loose dress. Perpetua was first tossed by the beast, and being thrown down, she had the presence of mind to compose her dress as she lay on the ground. Then rising and seeing Felicitas much more torn than herself, she gave her her hand, and assisted her to rise, and for some time they both stood together near the gate of the Amphitheatre. Thither Perpetua sent for her brother and exhorted him to continue firm in the faith, to love his fellow Christians, and not to be discouraged by her sufferings."

Being all in a mangled condition, they were now taken to the usual place of execution, to be despatched with the sword; but the populace requesting that they should be removed to another place, where the execution might be seen to more advantage, they got up of their own accord to go thither. Then having given each other the kiss of charity they quietly resigned themselves to their fate. In walking, Saturnus had supported Perpetua, and he expired first. She was observed to direct a young and ignorant soldier, who was appointed to be her executioner, in what manner he should perform his office."

A few examples of those who have met death in the natural way, may be brought from the more recent history of the Church; partly to shew that the astonishing fortitude and resignation of martyr was not the effect of obstinacy made desperate by persecution, and partly to evince that whilst "Our Rock" is a shelter against the unnatural rage of a persecuting world, it is also a happy refuge amidst the troubles and perils incident to our natural condition. Many names of high distinction, adorned by men whom ardent virtue hath raised to the skies, might be here enumerated; but we can only select a few who have appeared to us highly deserving commemoration.

The first we name is Dr. John Owen, a man whose religion can never be forgotten on occasions of this turbulent life; whilst his death displays that rational and settled persuasion which can mould the agencies of nature into transport. The period in which he lived was marked in a high degree by turbulence and faction, and the great occasions on which he was called to act, were naturally apt to involve him in the perpetual irritations of controversy, or to drive him on in the pursuits of ambition. Yet amidst this scene of conflict to the baser passions, he carried a soul elevated by frequent meditations on the glory of Christ, and was enabled to meet his last day in the spirit which the following letter breathes:—

"Although I am not able to write one word myself yet I am desirous to speak one word more to you in this world, and do it by the hand of my wife. The continuance of your entire kindness, knowing what it is accompanied with, is not only greatly valued by me, but will be a refreshment to me, as it is in my dying hour. I am going to Him whom my soul has loved, or rather who has loved me with an everlasting love, which is the whole ground of all my consolation. The passage is very irksome, and wearisome, through strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to London to day, according to the advice of my physicians; but we are all disappointed by my utter disability to undertake the journey. I am leaving the ship of the church in a storm, but while the great Pilot is in it, the loss of a poor under-rower, will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible that he will never leave us, nor forsake us. I am greatly afflicted at the distempers of your dear lady. The good Lord stand by her, and support and deliver her. My affectionate respects to her and the rest of your relations who are so dear to me in the Lord. Remember your dying friend with all fervency."

On the morning of the day on which he died, August 24th, 1683, in reply to a friend, who called to tell him that he had just put to press the "meditations on the glory of Christ," which Owen had entrusted to his care, he said "I am glad to hear it, but, O brother Payne, the long

\* "The Martyrs Perpetua and Felicitas," edited by Lucas Holtstadius, and quoted by Jones in his "history of the Christian Church."

wished for day is come at last, in which I shall see that glory in another manner, than I have done, or was capable of doing in this world."

The learned and celebrated Hooker of the Church of England, has left a dying testimony which can never be too much admired, both for its cool and dispassionate superiority over death, and its high sense of the true felicity of Heaven.

One day before his death he was observed to be in a profound contemplation, and upon being asked by the attending physician what his thoughts were, he replied, "I am meditating the number and nature of angels, their blessed obedience and order, without which peace could not be in Heaven. And O! that it might be so on earth. I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by his grace, loved him in my youth and feared him in mine age, and laboured to have a conscience void of offence to Him, and to all men, yet if thou Lord, be extreme to mark what I have done amiss who can abide it? And therefore, where I have failed, Lord shew mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness for his merits who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time, I submit to it. Let not mine, O Lord, but thy will be done."

Selden, the famous lawyer whom Grotius calls the glory of the English nation, was as Sir Matthew Hale declared, "a resolute, serious christian." "He had taken a diligent survey of all kinds of learning, and had read as much perhaps as any man ever did, and yet at the close of his life he declared to Arch Bishop Usher, that notwithstanding he had been so laborious in his enquiries, and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all subjects, yet he could rest his soul on none save the scriptures." "I am," said Bacon, who for greatness of decided Christian. He possessed himself of all those extraordinary talents which were divided among the greatest authors of antiquity. He had the sound, distinct, comprehensive knowledge of Aristotle, with all the beautiful lights, graces, and embellishments of Cicero. One does not know which most to admire in his writings, the strength of reason, force of style, or brightness of imagination." The following words of his memorable prayer show his reliance upon "Our Rock." "Thy creatures have been my books, but thy scriptures much more. I have sought thee, in the courts, fields and gardens; but I have found thee in thy temples."

It would be easy to swell the list of similar examples from the authentic annals of christian piety; but we must pass on to some instances, which will prove the awful suspense and trepidation that have distinguished the last moments of the more prominent enemies of Christ and his salvation.

To be continued.

From the London New Evangelical Magazine, for August.

## THE TWO WITNESSES OF THE APOCALYPSE.

In the year 1822, a Sermon was preached before the London Society for Promoting Christianity amongst the Jews, by the Rev. George Stanley Faber, B. D. Rector of Long Newton, and printed for Seeley, Hatchard, and other book-sellers. In the course of the sermon, the Reverend Gentleman is led into a pretty elaborate discussion, concerning the 1860 days, during which Antichrist was to reign, and the two witnesses were to prophecy in sackcloth; "In plain English," says he, they were to "preach the word in a depressed and afflicted condition, during a term of 1260 natural years," p. 41. Note. He then proceeds to prove, which he does most syllogistically, that these two Witnesses can be no other than the two churches of the Waldenses and Albigenes. The following is an extract from Mr. Faber's Sermon.

"After long weighing the subject, and after feeling much dissatisfied with all explanations (my own, which I had previously adopted, among the rest,) I assent, with some modifications, to the opinion of Bishop Lloyd and Mr. Whiston, that the two Apocalyptic witnesses are no other than these two very ancient faithful churches, (namely, the Waldenses and



Albigenses.) The argument for their identity may be thrown into the following brief train of reasoning:

1. It is declared, that the two Apocalyptic witnesses are symbolically two candlesticks, Rev. xi. 3, 4.

2. But a candlestick is expressly stated to be the symbol of a church, Rev. i. 20.

3. Therefore the two Apocalyptic witnesses, as being symbolically two candlesticks, are literally two churches.

4. Now these two witnessing churches are said to prophesy in sackcloth, or to hold forth the light of the Gospel in a depressed and afflicted condition, during that term of 1260 prophetic days, or three times and a half, which is marked out as the reign of the tyrannical little kingdom of the Roman Empire, Rev. xi. 3. Dan. vii. 25.

5. But no two churches can be found to answer this description, save the two now united churches of the Waldenses and the Albigenses.

6. Therefore the two churches of the Waldenses and Albigenses are the two candlesticks, or the two witnessing churches of the Apocalypse: for, if these be not the two churches intended by St. John, though we may find many individuals, we shall vainly seek any other two churches similarly circumstanced; that is to say two churches prophesying in sackcloth throughout the whole term of 1260 years."

[Here follow the remarks of the Editor of the Magazine, which appear highly just, but severely ironical.]

So far this Reverend Divine; but in reflecting upon the subject, it strikes us that this theory must be subject to certain difficulties, not easily surmounted: and indeed it is quite astonishing that these difficulties should have escaped Mr. Faber's notice. For instance—these two churches had no legal establishment during any period of their existence—they were churches of Protestant Dissenters—they existed by toleration from the civil government—they acknowledged no earthly Potentate as head of the church—they absolutely protested against every thing of the kind—they had no Book of Common Prayer, no Liturgy, no thirty-nine Articles to guard them from error, heresy and schism—they had no privileged order of clergymen paid or pensioned for discharging the duty of the pastoral office. Now these must strike every reflecting mind as great difficulties attending Mr. Faber's scheme; but there remains one objection greater than all and which must be absolutely decisive, namely, that these two famous churches, the Waldenses and Albigenses, were, in fact, two churches of Anabaptists! This can be demonstrated from their own Catechisms and Confessions of Faith, &c. How then, in the name of common sense, could these be the two witnesses; and what must a clergyman of the Church of England be dreaming about, to present us with such a wild speculation? Really, it looks very much like betraying the cause into the hands of its enemies. Oh, Mr. Faber, Mr. Faber!

Mr. Faber is of the Church of England, a principle of which is, to unchurch all other churches.

To the Editor of the New Evan. Magazine.

DEAR SIR.—I have frequently made the enquiry, Why do our Paedobaptist friends, who cannot be charged with indifference with regard to their peculiar sentiments and practice, so very rarely favour their congregations with a sermon on the subject of dispute between us? But I have never yet received a satisfactory answer. Is it because they find by experience that such discourses produce results exactly opposed to their intentions and wishes—for this is well known to be the case;—or is it because they find it to be a very difficult task to meet with a suitable text. Difficult it must be, in my opinion, to find one, at least in the New Testament, that authorizes the baptism of unconscious infants. I did, indeed, once hear a very popular preacher endeavour to defer this practice from a passage in the Old Testament, viz. Ezekiel xvi. 21. "Thou hast slain my children," and I could not help thinking, he must have felt himself sorely put to a shift for a text, to have wandered so far in quest of one. Should any defender of this human invention be reduced to a similar strait, I would recommend the following anecdote to his attention, as it may furnish him with a text, which hitherto he may have overlooked. How far it may be of use to him, I will not pretend to say; seeing the texts of Scripture, which have no reference whatever to the subject, are so often (at least in print) pressed into the service. The circumstance that furnished me with this new text on the disputed point, was related to me by the venerable Benjamin Francis, who was, I scarcely need to say, the highly respected Pastor of the church at Shortwood, in Gloucestershire, in as nearly as I can recollect, the following words:—

A poor woman, a member of a neighbouring independent church, requested me to give her a Bible. I replied, "Yes, Mary, I have no objection to give you a Bible, but it must be on one condition." "Well, Sir," said she, "and what is it?" "Why, it is this, that you bring me one text from the New Testament that author-

izes Infant Baptism." "Yes, Sir, that I will," was her reply; and she went away apparently very much pleased with the success of her application. The next day she came again, I said, "How do you do Mary—have you got the text?" "Yes, sir," said she, "the best I could find."—"Well, what is it?" She replied with much seeming satisfaction, "It is in 1 Pet. ii. 13. Submit to every ordinance of man, for the Lord's sake, Sir." I do not recollect the close of this short dialogue, except, that it contained a promise that the good woman should have the Bible.

ELIMELECH.

From the London Missionary Register. BAPTISM OF A BRAHMIN AT MADRAS. Of a Bramhin, baptised on New Year's Day of last year, Mr. Ridsdale writes—

"This was a day of much interest, being the commencement of a new era, and the time fixed upon for receiving a very promising character into the bosom of the Christian church. He was first brought acquainted with the truth at Poonamallee, by the Catechist there. He afterwards came to Madras, and spent about four months under the immediate care and instruction of Mr. Barenbrück, and our Catechist."

Of the circumstances of the baptism of this convert, the Rev. W. Sawyer has given the following interesting narrative:—"Before the administration of the ordinance, I desired him to say what he had previously expressed a desire to say to the people. This he did to the following effect:—

Friends in Christ Jesus!—I, as one who am about to be admitted this day to the privileges of the Holy Gospel in Christ Jesus, am desirous to shew you, in as concise a manner as possible, my former state, and my present change of mind, wrought by Almighty God, through his dear Son, our Lord Jesus Christ.

My forefathers were of the Kaudanier tribe of Brahmins. My name is Soobarayen. I, together with many thousands of my caste, who are still deceived in the darkness of heathenism, and bound by the many deceitful Shasters, used to worship an image of stone: but Jesus Christ in a wonderful manner, hath blessed me with clearer light. Consider this goodness, of which I am not in the least worthy! Jesus Christ having joined me to his holy communion, and having strengthened me, I do believe him to be the only Way, the Truth, and the Life; and that there is no salvation in any other besides. In conclusion, I beg you, Christian Brethren, to beseech God on my behalf in all your prayers.

#### BAPTISM OF SIX NATIVE WOMEN.

Further evidence of success is afforded by the baptism of Female Converts from among the heathen. On the 23d of January of last year, Mr. Ridsdale writes—

"I repaired to the Mission Church, to perform a most pleasing and important service. I baptized six heathen women, who have been under instruction a number of months. These individuals have, I trust, sincerely embraced the Gospel of Salvation. May the good Lord multiply the subjects of his grace, and extend his kingdom on every side!"

Of one of these women, an aged female, Mr. Ridsdale sometime before her baptism, gave the following very interesting particulars:

"She is about 70 years of age, and her hair as white as wool. I had a most interesting conversation with her. I asked her what led her to think of changing her religion. She replied, 'Before, I worshipped plenty idols—What good? I went to the church on Monday to receive alms, and heard the Catechist preach; then, after he had done, Padre Hough asked us questions, and among others, if we knew that we were all sinners. I went home, and thought, what this? Then the light began to come into my mind, and I feel myself a great sinner. Then I tell my son and daughter that I like to be a Christian: they laugh at me; but I not mind. I feel very great love to Jesus Christ, and I think upon him always.' I asked her why she wished to be baptized. She said—'that I may come to Christ and get pardon and salvation.' Fearing that she might have erroneous views of the ordinance, I asked her if she thought that the baptismal water could pardon and save her: she replied with great energy and expressive oriental gesture—'Oh no water can do nothing. Only Christ can save me!' I asked her whether she expected to go after death: she replied—'To God.' I rejoined, 'How! when you die, they will put your body in the ground; how then can you go to God?' She answered, 'my soul will go to God.' I then asked how she knew that she had a soul: she replied—'I see and think, and do things, which my body could not do by itself: if my soul was gone then my body would lie quiet.'"

The case of this poor old Hindoo Woman is, I trust, a practical comment on that beautiful passage in Holy Writ—*Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?*

There is at the present time as great a union, in doctrine and practice, amongst

those who are called Particular Baptists, as in any denomination of half their number in our country. One principal reason of this may be, that they have no human standard of faith to which they submit their understanding or their conscience. They are willing to read and to hear the opinions of their learned and wise men; but they are deeply sensible that the most experienced and the best in their connexion are liable to error. And when great men make mistakes, they generally make such as are egregious. And it may have been one part of the wisdom of God in his providence, to permit those of the first talents, and of the highest character for piety to fall into some errata, which might not affect their salvation nor destroy their Christian reputation, that all might see the fallibility of human guidance in matters of faith and practice, and thereby induce a warmer attachment to the word of God. That word denounces a curse against the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

The Baptists have universally adopted the grand principle of the Reformation from Popery, that the Bible is the only infallible standard of faith and practice. They have frequent occasion to recur to this elementary truth, in vindication of an ordinance of the New Testament. If inquired of why they do not practise differently in the administration of baptism, their uniform reply is, Our consciences will not allow us to violate the command of our Lord, nor to condemn the uniform example of his apostles. In the same manner and by the same rule are they accustomed to test the doctrines of men. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." Now the utility of such a frequent reference to the Scriptures, to decide important questions, must be obvious to all. As they are an infallible directory in every case; and as it is the duty of all to examine them with diligence, and to study them with fervent supplications for the Holy Spirit, a deep sense of this obligation is of high utility. And when we connect with this idea, that each individual is bound to decide for himself what is truth, and that he cannot be justified in adopting the opinion of another, however highly venerated, unless the same is understood and well digested in his own mind,—we see most clearly the imperative nature of the duty of which we speak.

The Baptists are agreed in their belief of the awful ruin introduced by the first apostasy—of the total sinfulness of the natural heart—of the necessity of regeneration, and its nature—of the indispensableness of that atonement which Christ

has made—of justification through faith in him—of his glory as a divine person—of the fixed nature and certain accomplishment of all the purposes of God in providence and grace—of the endless punishment of the finally impenitent—and of the perpetuity of the bliss of the righteous. There may be shades of difference in some cases, but these are not numerous. Whilst men are differently circumstanced, and think with independence, there cannot fail to be some diversity. A few of their ministers have become favourable to communion with unbaptized persons; but in no instance, we believe, have they been able to persuade any church to its adoption. Mr. Ward, whose journeyings in the United States were extensive, said he found no such church: and we believe the principle of open communion is losing in strength amongst us. Others have fallen into the heresies of Socinianism, Universalism, &c. but their influence amongst the Baptists has immediately been neutralized; and themselves have speedily sunk into oblivion. Names might here be given: but it is unnecessary.

These facts are encouraging, and they exhibit to the denomination an additional motive to love the Scriptures, and to "hold fast the faithful word."

The last Columbian Star gives a table from the lists of the Baptist Associations, for 1822, '23, and '24, from which it appears, that the annual number of the baptized in the United States averages an increase of at least 12,000. The Editor acknowledges his means of information to be defective; and observes, that "this number is considerably below the truth; but it is sufficiently large to awaken our gratitude to God." The above does not comprise reports from all the Associations, but is correct as far as it extends. There are also many unassociated churches of Particular Baptists from which no communications are received, or stated in this estimate.—*Watchman.*

#### A LAY MISSIONARY.

Dr. Morrison, about eighteen years since, was sent to China, by the London Missionary Society, to use his own words, as "a Lay Missionary, a sort of mathematician, sent to gain, if practicable, a residence in yonder region." And what has been the result of the experiment? What has God accomplished by the instrumentality of this layman? The acquisition of the language was supposed to be attended with so many obstructions as to be scarcely possible. But after 17 years' residence in China, Dr. Morrison has gained so full and accurate knowledge of Chinese literature, as to have formed a

dictionary of the language, and a translation into Chinese of the whole Bible.—"Thus, says one, we have the key of that mighty empire, which was before shut against all our exertions." Dr. Morrison has also collected a library of Chinese learning, so extensive as to comprise several thousand volumes. These will be an invaluable treasure to students whose minds may be led to take an interest in the instruction and spiritual prosperity of the degraded inhabitants of China. Dr. Morrison was present at the annual meeting of the London Missionary Society in May last, and gave much encouragement that exertions to enlighten that people would be attended with success. "There are," said he, Chinese colleges, where are thousands accessible to those efforts which have been made in a manner quite disproportioned to the object to be effected."—Dr. Morrison, at this meeting, descanted in a very appropriate manner, on the necessity of patience in the path of duty.—"Too many are pressing for pleasing accounts of great success; but success is at the disposal of the Almighty, and duty is ours. 'Yonder region of the world,' said he, referring to China, 'is not to be compared to those places where the ministers have only to put in the sickle.—There we have to make ploughs and harrows before we can begin, and we want more men, able men, able-minded men, and men full of the Holy Ghost, to go and cut down yonder jungle, and wait, perhaps, half a century, before men can sow the good seed. Yesterday the ministers of religion were exhorted to go and serve in this cause; but I want not them only, I want more lay missionaries. I want men who possess affluence in this country, to make their personal and domestic concerns subservient to the cause of our Lord Jesus Christ. I almost despise the giving a little pittance of overflowing affluence—giving a few thousand pounds, when compared with giving ourselves to this cause. We must give ourselves, according to the plain, common sense meaning of the New Testament. Let this mind be in you which was also in Christ Jesus, when he descended from heaven to earth, and left the bosom of his father to come and die on the cross. But alas! sons and daughters here, cannot leave the bosoms of their parents, and ministers cannot leave their churches; but they say they will pray for them—pray they certainly ought, but what is the use of prayer, unless you put your shoulders to the work. I do not despise prayer, God forbid that I should; but I solemnly invite men of opulence to give themselves to this great work, and to go abroad, and support themselves, and support others; and may God incline the hearts of many to do so.—ib.

#### Interesting account from a superintendent.

I was (says he,) one Sunday afternoon about to close the School in which I was engaged, when a well dressed genteel person, who presented himself as a visitor, requested me to allow him (if it would not be deemed an intrusion) to speak to the children; this being readily granted, he addressed them nearly to the following effect:

"There was once a poor lad, who was noted even among his sinful companions for his wickedness, but especially for his swearing and sabbath-breaking. He, along with some others, resolved one Sunday to follow and pelt some steady boys who were going to their School. However it so happened, that the lads on being attacked took to their heels; this lad followed them to the very door of the school, which when opened, (they were singing) such a sound came from the place, as seemed to stun him. He wondered what they could be doing in the inside; and a teacher at that moment admitting the other boys, invited him in. A new scene now opened itself upon him, near 300 boys seated with their teachers, they all appeared so neat and clean, and in such order, he wished he was 'one.' He stood for some time a spectacle for the whole school,—dirty and ragged, with his wooden clogs on, which, whenever he stirred, made him the object of attention, to his great shame and mortification. After some consultation, he being a stout good looking lad, it was resolved to admit him, and he was put into the ABC class, though it was found he was not fit even for this place. Every thing was new to him. The next Sunday he appeared; his hair was combed, his face was washed, but his clogs remained to mortify him; his particular case was taken into consideration, and a pair of shoes was given him. He now found himself so much behind the other boys, that he resolved to strain every nerve to get up to them. This determination was the means of his raising to the first class when his conduct being so much approved of, he was chosen a Teacher. He now felt that he had something more to do than to teach,—he had a soul to save; in a little time he was enabled after much prayer, to 'believe on the Lord Jesus Christ,' and to rejoice in His salvation. The Lord then called him to preach these 'glad tidings,' and happening some time after to preach within 26 miles of his old much loved school, he rode hard after his morning's labour, and reached the place just in time to see the poor lads in his own, very own

school; and here he is now speaking to you!

"The scene now became truly affecting; he burst into tears, as did several others around him, at last he sobbed out—'Oh! my dear lads, be in right good earnest to make the most of your very great Sunday School privileges; I have kept you too long—God bless you all!' He then concluded with a most affectionate prayer.

#### Baptist Missions in New-Hampshire.

By the fifth Report of the New Hampshire Baptist Domestic Mission Society, which we have just received, it appears that there have been expended under the direction of the Trustees, during the last year, \$540 27, and that the receipts during the same period, including a small balance in the Treasury, at its commencement, were \$590 98. In view of the services thus performed, and those of preceding years, the Report remarks, that the "Society has enjoyed the peculiar smiles of the great Head of the church; that sinners have been convicted, saints comforted, and churches regulated, strengthened, and enlarged. Being animated therefore with a belief that the labours of the Society have not been in vain in the Lord, and that the cause of missions is the cause of God, they take courage and resolve to persevere in the work for which the Society was instituted; the dissemination of the word of salvation among the destitute within the limits of this State.—N. H. Repository.

#### From the Boston Recorder.

DR. CHALMERS' LAST VOLUME OF SERMONS.

This volume contains fifteen sermons, on the following topics.

"The constancy of God in his works, an argument for the faithfulness of God in his word."—"The expulsive power of a new affection."—"The sure warrant of a believer's hope."—"The restlessness of ambition."—"The transitory nature of visible things."—"The universality of spiritual blindness."—"The new heavens and the new earth."—"The nature of the kingdom of God."—"The reasonableness of faith."—"The Christian Sabbath."—"The doctrine of predestination."—"The nature of the sin against the Holy Ghost."—"The advantages of Christian knowledge to the lower orders of society."—"The duty and the means of christianizing our home population."—"The distinction between knowledge and consideration."

The Sermon on predestination is founded on the 22d compared with the 31 verse of xxvii chapter of Acts.—"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship."—"Paul said to the centurion and the soldiers, except we saved."

The following remarks are from the introduction:—

"The comparison of these two verses lands us in what may appear to many to be a very dark and unprofitable speculation. Now, our object in getting up this comparison, is not to foster in any of you a tendency to meddle with matters too high for us—but to protect you against the practical mischief of such a tendency. You have all heard of the doctrine of predestination. It has long been a settled article of our church. And there must be a sad deal of evasion, and of unfair handling with particular passages, to get free of the evidence which we find for it in the Bible.—And independently of Scripture altogether, the denial of this doctrine brings a number of monstrous conceptions along with it. It supposes God to make a world, and not to reserve in his own hand the management of its concerns.—Though it should concede to him an absolute sovereignty over all matter, it deposes him from his sovereignty over the region of created minds, that far more dignified and interesting portion of his works. The greatest events in the history of the universe, are those which are brought about by the agency of willing and intelligent beings—and the enemies of the doctrine invest every one of these beings with some sovereign and independent principle of freedom, in virtue of which it may be asserted of this whole class of events, that they happened, not because they were ordained of God, but because the creatures of God, by their own uncontrolled power, brought them into existence. At this rate, even he to whom we give the attribute of omniscience, is not able to say, at this moment, what shall be the fortune or fate of any individual—and the whole train of future history is left to the wilderness of accident. All this carries along with it so complete a dethronement of God—it is bringing his creation under the dominion of so many nameless and undeterminable contingencies—it is taking the world and the current of its history so entirely out of the hands of him who formed it—it is, withal, so opposite to what obtains in every other field of observation, where, instead of the lawlessness of chance, we shall find, that the more we attend, the more we perceive of a certain necessary and established order—that from these and other considerations which might be stated, the doctrine in question, in addition to the testimonies which we find for it in the Bible, is at this moment receiving a very general support from the specula-



tions of infidel as well as Christian philosophers.

The sermon on the unpardonable sin is founded on Matt. xii. 31, 2.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." "And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come."

This sin is thus described by Dr. Chalmers:

"There is nothing mysterious in the kind of sin by which the Holy Spirit is tempted to abandon him to that state in which there can be no forgiveness, and no return unto God. It is by a movement of conscience within him, that the man is made sensible of sin—that he is visited with the desire of reformation—that he is given to feel his need both of mercy to pardon, and of grace to help him—in a word that he is drawn unto the Saviour, and brought into that intimate alliance with him by faith, which brings down upon him both acceptance with the Father, and all the power of a new and constraining impulse to the way of obedience. But this movement is a suggestion of the Spirit of God, and if it is resisted by any man, the Spirit is resisted. The God who offers to draw him unto Christ, is resisted. The man refuses to believe, because his deeds are evil; and by every day of perseverance in these deeds, the voice which tells him of their guilt, and urges him to abandon them, is resisted—and thus, the Spirit ceases to suggest, and the Father, from whom the Spirit proceedeth, ceases to draw, and the inward voice ceases to remonstrate—and all this because their authority has been so often put forth, and so often turned from. This is the deadly offence which has reared an impassable wall against the return of the obstinately impenitent. This is the blasphemy to which no forgiveness can be granted."

The sermon on the new heavens and the new earth is founded on 2 Peter, iii. 13:

"Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

Dr. Chalmers believes, "that in the new economy which is to be reared for the accommodation of the blessed, there will be materialism."

"It was venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread upon, would have been the everlasting abode of him and his posterity.—But certain it is, that man, at the first, had for his place this world, and at the same time for his privilege, an unclouded fellowship with God, and for his prospect an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trod the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favoured creation, and took his place among the freemen and the denizens of the great spiritual commonwealth."

And again—

"The object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may be shaken and broken down from its present arrangements, and thrown into such fitful agitations, as that the whole of its existing frame work shall fall to pieces, and with a heat so fervent as to melt its most solid elements, it may be utterly dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendour."

HARTFORD, TUESDAY, OCTOBER 12, 1824.

The Hartford Baptist Association held their annual session at the Baptist Meeting House in Northeast, state of New York, on Wednesday and Thursday the 6th and 7th inst. The season was peculiarly refreshing, a spirit of harmony and brotherly love seemed to pervade the breasts of all.

The introductory sermon was preached by the Rev. Stephen S. Nelson, of Canton, from 2d Tim. ii. 9. "The word of God is not bound."

In the afternoon the Rev. Stephen Gano, of Providence, R. I. preached from Rom. xv. 32. "That I may come unto you with joy by the will of God, and may with you be refreshed."

On Thursday morning the Rev. Howard Malcom, of Hudson, preached from Ezekiel, xxiii. part of the 17th verse. "So thou O Son of man, I have set thee a watchman unto the house of Israel."

In the afternoon the Rev. Daniel Wildman, of Middletown, preached from Galatians v.

13. "For brethren ye have been called unto liberty, only use not liberty for an occasion to the flesh; but by love serve one another."

The business of the association was attended to during the intervals of public worship—the services of the sanctuary were peculiarly solemn and impressive, and among the attending circumstances which gave a deep interest to the occasion, the excellent singing of the choir, held a prominent place. On Wednesday evening there was preaching in various parts of the town and vicinity, and the blessed influence of the omnipresent Saviour, seemed to be graciously manifested. May He whose prerogative alone it is to give efficacy, to the means of grace, follow with his divine blessing the seed sown on this occasion, and may it spring up and bear fruit to the glory of the riches of his grace.

We shall next week publish the circular letter, and a statistical account of the Association; as also a brief review of other associations with which the Hartford Association correspond, so far as minutes have been received.

#### NEW ASSOCIATION.

Nine churches in the Northeast part of Connecticut, assembled by their messengers, at the 1st Baptist Meeting-house in Ashford, on Wednesday Sept. 29th 1824, to take into consideration the propriety of organizing another association. After mature deliberation, unanimously agreed to establish one by the name of The Ashford Baptist Association. It consists of 9 churches. The following preamble and constitution were unanimously adopted.

#### THE PREAMBLE AND CONSTITUTION OF THE ASHFORD BAPTIST ASSOCIATION.

1st. We have learned from experience that a combination of Churches is both prudent and useful, for the word of God informs us that "two are better than one, and a three fold cord is not quickly broken;" as hereby our acquaintance is enlarged, our union increased; while we mutually consult each others welfare, and the prosperity of Zion generally.

2d. We utterly disclaim all ecclesiastical power and superiority over the churches composing this association, but acknowledge the independence of each individual church.

3d. We conceive it necessary that an association consists of men expert in the laws of their God, knowing and judicious in the scriptures, that thereby help may be administered to the inquiring mind.

#### CONSTITUTION.

1st. To meet annually by messengers chosen and sent by the churches, at a time and place previously appointed by the association.

2d. To receive letters by the messengers addressed to the association, containing the state of the churches, their increase and diminution and present number of members.

3d. At either of the exercises to be observed, viz. first a sermon to be delivered, after which a moderator and clerk chosen, the letters from the churches read; letters and minutes to be received from the associations with whom we correspond, letters prepared and messengers appointed to the above mentioned associations, and all necessary business attended to and minutes thereof made.

4th. To appoint the place for our next annual association, appoint one to preach on the next anniversary and appoint brethren to write the circular and corresponding letters, to be affixed to our minutes, and a collection of money to be made to defray the charges of printing the minutes, and other necessary expenses of the association.

5th. All matters of this association to be determined by a majority of the suffrages of the messengers. All who speak are to address the moderator, who is to take care that none be interrupted when speaking, and that no other indecorum take place.

6th. Churches are to be received into this association by a written petition, shewing their desire to be admitted, their faith, order and willingness to conform to the rules of the association; where the necessary steps are taken, and suffrages being given in favour of the petition, the moderator in token of fellowship shall give the messengers his right hand.

#### ORDAINED,

In South Wilbraham, Mass. on the 6th Oct. HORACE SESSIONS and ELBRIDGE G. HOWE, lately from Andover Theological Seminary. Introductory Prayer by Rev. Mr. Ely, Munson; Sermon by Rev. Mr. Strong of Somers, Con.; Charge by Rev. Mr. Warren, of S. Wilbraham; and the concluding prayer by Rev. Mr. Brown, of N. Wilbraham.

#### General Intelligence.

##### THE GREEKS.

The news from Greece causes all those to shudder who bear the hearts of men; it causes tears to flow from the eyes of all the true friends of religion; of all those who regard Liberty as not a mere name, a vain hope. Defenders of Ottoman legitimacy, be satisfied; the Captain Pacha, Khrobed, has just destroyed Ipsara! Partisans of despotism, triumph! The whole population of Caso is annihilated! Enemies of the independence and liberty of nations—enemies of all noble and generous sentiments, rejoice! ten thousand Greeks have been massacred!—Paris Constitutionnel.

##### Capture of Ipsara and Caso.

Zante, July 13.—I informed you in one of my former letters, that large sums of money had been sent from Leghorn to the Captain Pacha; I mentioned the houses which had made the payments, the captains employed in transporting it, and the pleasure anticipated by the enemies of the Greeks, who depended upon treason. I pointed out to you the person who was directing all the intrigues. A part of these manoeuvres have succeeded; the standard of the cross is again bathed with the blood of martyrs. The Captain Pacha, Khrobed, who had been lying at anchor at Mytilene, for two months, provided with money, convinced that he had no chance of success from force, resolved to employ corruption.—Being informed that the garrison of the fort of Ipsara consisted of 1500 Schypetars, mercenaries, and infamous, like all those who sell their

blood for money, he addressed himself to them, and gave them an earnest of a greater reward, promising each one 1000 piastres if they would surrender the batteries they were appointed to defend. The thing was kept secret, and the Ipsariots, informed that the attack was to be directed against their island, thought themselves in a condition to repulse the barbarians, when the Turkish squadron appeared off the island, July 4th. A part of the Ipsariots kept in the offing to fall on the enemy at the moment when the action should begin. The Turks were to be attacked by fire-ships, while the batteries on shore were firing at the ships. The people were animated with an excellent spirit; men, women, old and young, received the sacrament, and resolved to die fighting. The labarum was hoisted at the telegraphs, and all the people, with the sign of the cross on their foreheads, implored Heaven to grant them victory, or the palm of Martyrdom.

On the 4th, at five o'clock in the morning, the Turkish advanced squadron doubled the cape, and approached the harbour; the batteries were silent: the forts garrisoned by the Schypetars hoisted Turkish colours.—The Christians hurried eagerly to the spot, and found that the guns had been spiked during the night by the traitors, who immediately began to fire on their fellow Christians. Every thing is lost—save yourselves. At this unfortunate signal, the seamen of Ipsara began to fire at the Turks whose large ships could not come near the shore. All the Christians who were at hand embarked on board the vessels, and some of them escaped. At eight o'clock the Osmanlis landed; and the Schypetars, to whose treason they were indebted for success, were their first victims. The Greeks, who could not get on board ship, took refuge in the mountains and the town was set on fire. The whole of the 4th was passed in fighting and murdering. On the 5th the Captain Pacha caused it to be published, that he would give 500 piastres to whoever should bring in a prisoner alive. This was an useless promise.—The tigers were at liberty, and all the 6th and 7th of July the work of massacre was going on. On the 8th Khrobed blew up the forts; 700 heads of women, old men, and children were hung to the shrouds and to the yards of his ships. The Ambassadors of the Christian Powers will soon see the glorious trophies of barbarism arrive in Constantinople.

On the 5th at noon, the fort blew up, whether from design or accident is not known. There are several accounts of this tragical event, which vary in the particulars, but all agree that there was an indiscriminate slaughter, and nearly all the Greeks perished.

About two thousand sailors, thirty of their best ships, and the primates succeeded in reaching Samos. On the 13th, the Captain Pacha returned to Mytilene, with ten old vessels which he had captured. Treason only could have given him success, but this success will inspire the Greeks with fresh energy and it may be dreaded that the lives of the 18,000 Musselmans who are in their hands will be sacrificed, to expiate the crimes of their Asiatic brethren.

As I am about to close this letter, I have learnt the arrival of the Archbishop Germanos, at Calamanto. He went as you know, to Ancona, to implore the pity of the Christian Sovereign in favour of the Greeks. He was sent away from the Convention of Paris, arising from the sale of some precious objects which had been confided to him. He hastened to return, as new dangers threatened his country, and his presence will, undoubtedly, inflame the minds of his countrymen. During his residence in Italy he has learnt whence those blows proceed which have been directed against Greece, and he will be able to expose all the plots.

Letters from Golo confirm the news of an insurrection in Macedonia, at Bitolia.—While there is a Greek alive, there will henceforth be neither peace nor truce between the cross and the sacrilegious crescent.

##### NAXOS, June 20.

The whole population of the Island of Caso no longer exists. About thirty individuals of both sexes, have just landed, and told us as follows: "From the 6th to the 8th of June, about five o'clock in the morning, the Egyptian squadron, consisting of 17 vessels, which was cruising off Candia, made sail for Caso to land troops. The inhabitants immediately ran to arms, and placed themselves at every accessible point, resolved to conquer or perish. The Turks, protected by their ships, endeavoured in vain to effect a landing. They were constantly repulsed, with a loss, by a well kept up fire on our part. Night put an end to combat but not to our uneasiness, for we saw a long time lights at a distance, which convinced us of the presence of our formidable enemy. At day-break we again saw the Egyptian vessels advance. The attack was made very briskly and continued till four o'clock in the afternoon. The squadron of Ismael Gibraltar was then lost sight of. We hoped that we had saved ourselves, and after having returned thanks to God, we looked after our wounded. But on the 10th, Ismael Gibraltar, followed by the greater part of his forces, directed his march on the strongest part of the Island, and began a terrible fire. The combat had lasted several hours, when we heard loud cries in our rear. The enemy had landed on the northeast side of the island. We were thus taken between two fires; our efforts at resistance were unavailing, and we were soon dispersed. Four or five hundred of our countrymen perished with arms in their hands; the remainder took refuge in the mountains and the neighbouring islands. The greater part of our women and children, we suppose, have fallen into the hands of the enemy."

The Island of Ipsara, which has recently been the field of such slaughter as detailed above, is not five miles long, and scarcely any where two miles broad.

It appears by letters from Constantinople that intrigues at present are very numerous in Turkey, and torrents of blood are yet to be shed. If the unfortunate Greeks are to be exterminated, they will owe their fall to the Christians of Europe. Their vessels transported the troops of the Captain Pacha, and their flags are floating in the midst of his fleet. Christians were the negotiators between him and those Albanians who sold Ipsara.

##### From the N. Y. D. Adv. 7th Oct.

The ship Louisa, Capt. Fosdick, from Belfast (Ireland,) from which place she sailed on the 12th of Sept. arrived at this port yesterday, bringing intelligence down to that date. We are indebted to mercantile friends for the loan of Belfast papers of the latest date. The Belfast Chronicle of Sept. 11th, states that "London papers of Tuesday, the 8th, have arrived. The most important part of their contents, perhaps, is the account of the success of General Bolivar against Lima,

and some further cheering reports from Peru."

The following articles contain some further statements from Greece, which add to the interest of our former accounts.

Advices of the 10th of Aug. from Bucharest, state that a Courier had arrived on the 9th at Rutschuck from Enos, in the vicinity of the Dardanelles, with intelligence that the Captain Pacha had been completely defeated, and that many of his vessels had taken refuge at Enos.

Accounts from Constantinople of the 30th July give further particulars. The Greek fire ships have destroyed several of the largest Turkish vessels, and compelled the Captain Pacha to seek shelter in the Gulf of Smyrna.

An extraordinary Courier had arrived at Vienna with letters confirming the above news, and stating the Turks lost five frigates and corvettes. The Turkish commander is said to have been deprived of his command and his principal officers had also incurred the displeasure of the Grand Seigneur.

It is stated in a letter from Trieste, dated August 12, that the Ipsariots, reinforced by the Hydrots and Speziots, with 65 ships, returned to Ipsara after the fall of that place, and captured 70 Turkish Gunboats, and thus prevented the Turks in the island from escaping. The Turks fell under the swords of the Greeks. The affair of Ipsariot, is stated to have cost the Turks, 10,000 lives. Letters from the same place of a later date, state that three frigates of the Captain Pacha were burnt, and 70 smaller vessels destroyed, and that the Captain Pacha had fled to Mytilene.

The Greek Telegraph of the 23d of July says, 4000 Turks perished by the blowing up of the fortress at Ipsara.

A letter from Corfu, dated August 1st, received in London, by a member of the Greek Committee, mentions the destruction of 15 or 16,000 Turks at Ipsara. The Turkish fleet pursued and scattered, is said to have sought shelter in the port of Smyrna, where it may be easily blockaded by a portion of the Greek fleet, leaving the remainder to annoy the enemy's coast, or to encounter the Egyptian fleet, should it ever put to sea. Nothing of interest had taken place on the continent.

#### TURKISH BARBARY.

##### ODESSA, August 3.

The Captain Pacha has sent nearly 500 heads and 120 ears to Constantinople, as the trophies of Ipsara. They were exposed in public on the 26th of July.

FROM BERU.—Capt. Cole, of the brig Delaware, arrived at Philadelphia from Santa Martha, which place he left 12th September, states that the day he left, information was received there, by letters from Bogota, that an action had taken place in Peru, between the Colombian army under Bolivar, and the Royalists, in which the former were completely victorious. General Cordova of the Colombian army was killed. The law of the Congress of Colombia authorising resident foreigners to transact their own business subject to the same taxes and contributions, and the same privileges as native citizens, had not been put in force at Santa Martha when the D. sailed.

The general election for the State of Maryland took place on Monday last. Peter Little and John Barney are elected to Congress for Montgomery is elected Mayor of Baltimore.

#### MARRIAGES.

In this city, Mr. Daniel Wadsworth, of New Hartford, to Miss Martha W. Moore, of this city.

At Middletown, Mr. John Duval, Merchant of Cincinnati, Ohio, to Miss Fanny Colton; Mr. Ansel Harris, Merchant of Rochester, N. Y. to Miss Harriet Jepson; Mr. Hiram Belden to Miss Laura Stow, daughter of Mr. Zachias Stow; Mr. Benjamin Davison to Miss Elizabeth Welmore; Mr. William W. Wilcox, of Chatham, to Miss Mary Rand.

#### DEATHS.

In this city, Doct. Matthew Brownson, 77. Mrs. Candace Stanwood, aged 26, wife of Mr. John Stanwood. Mr. Salmon McKee, aged 30. At Wethersfield, Mr. Roswell Riley, aged 44; Col. Ezekiel P. Belden, aged 69; Celia Mix, daughter of James L. Belden, aged 4.

At East Windsor, Mr. John Watson, 80; Mrs. Alice Bissell, 82.

At Washington, D. C. Samuel N. Smallwood, Esq. Mayor of that city.

At Columbia, Sept. 11th, Mrs. Eleanor Clark, wife of Asahel Clark, Esq. 77.

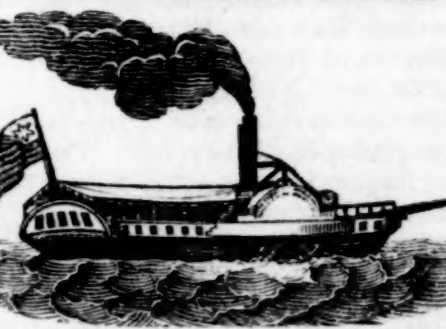
At New Haven, Mrs. Wallace, relict of the late Mr. William Wallace.

At Middletown, Mrs. Rebecca Southmayd, relict of Mr. Timothy Southmayd, 46; Capt. Lathrop Lee, 51; Mr. Nathan Boardman, Jr. 17.

#### NOTICE.

The members of the 2d Light Infantry Company, commanded by Capt. William Hayden, are requested to meet at Shepherd's Hall, to-morrow evening, (Wednesday, 13th inst.) at 7 o'clock, precisely, on business of importance. Punctual attendance is requested.

#### ADVERTISEMENTS. THE STEAM-BOAT



#### OLIVER ELLSWORTH,

Will in future leave Hartford at 11 A. M. on Wednesdays and Saturdays, instead of 1 P. M. as heretofore.

Hartford, Sept. 10, 1824.

#### N. B. The line from the

OLIVER ELLSWORTH to New-London and Norwich, will be continued as heretofore Hartford, Aug. 2.

#### Book & Job

#### PRINTING,

Executed with neatness, accuracy, and despatch, at the office of the Christian Secretary.

## PROPOSALS

By Lincoln and Edmonds, No. 53 Cornhill, Boston, for publishing by subscription, a handsome Stereotype edition of the

### Holy Bible,

Containing the Old and New-Testaments: In which all the proper names, and many other words, are accented similar to the Pronouncing Testament, which is happily adapted to lead to a correct pronunciation, agreeably to the Key to Classical Pronunciation, and the Critical Pronouncing Dictionary of Mr. Walker.

BY ISRAEL ALGER, JR. A. M.

Editor of the Pronouncing Testament, Pronouncing English Reader, &c. &c.

Every reader of the Sacred Scriptures probably experiences a difficulty in the pronunciation of the proper names, especially of the Old Testament; and any method, which will effectually remove this embarrassment, must be cordially received by the Christian public. The diversity in pronouncing scriptural names, even among persons of education, renders some general standard very desirable; and men of literature, both in Europe and America, have unitedly expressed their preference for Walker's System, as exhibited in his Key and Pronouncing Dictionary. Experience, however, proves, that there are great numbers who do not advert to these authorities, except when a particular word is the subject of criticism. The plan, therefore, which was adopted by Mr. Alger, in the Pronouncing Testament, of placing accents on the words in the text, giving Walker's pronunciation, was a happy expedient to promote a correct uniformity, as the reader, having the accents before him, will of necessity be led to a correct pronunciation; and it has met with extensive patronage in families and schools, and its use is daily and rapidly increasing. As notice was given that the whole Bible would be published on a similar plan, numerous inquiries have been made for it from all sections of the country. The work being now in progress, solicits public patronage. As the Sacred Word is generally the subject of daily perusal, the great facility which the Pronouncing Bible will give to a correct pronunciation, will readily occur to every mind; and as this improvement will not in the least enhance the price of the Bible, while it will avoid the necessity or inconvenience of having recourse to authorities for pronunciation, it is deemed unnecessary to multiply arguments to ensure to the work that extensive circulation which its merits claim.

This work is highly recommended by the following persons:

J. L. Blake, G. B. Emerson, S. P. Miles, Thomas Payson, James Robinson, F. Wayland, Jr., Thomas Baldwin, Daniel Sharp, B. B. Wisner, Elijah Hedding, David Benedict, Samuel Green.

#### CONDITIONS.

1. The work will be stereotyped, and printed on good paper, and well bound.  
2. It will be published in two forms, viz. royal 12 mo at 2 dollars, sheep, and 2.50, calf gilt; and in 8vo. at 3 dollars, sheep, and 3.75 calf gilt. The octavo form will be ornamented with a copperplate frontispiece, and engage five copies of either form, shall receive a sixth copy gratis.

Notice to be given to the Publishers of the numbers wanted, by Jan. 1, 1825, with instructions respecting the medium of conveyance.

#### H. HUNTINGTON, Jr.

BOOKSELLER AND STATIONER

Opposite the State House, Main street,

HAS JUST RECEIVED,

#### A History of all Religions,

as divided into Paganism, Mahometanism, Judaism, and Christianity, with an account of Literary and Theological Institutions, And Missionary, Bible, Tract, and Sunday School Societies.

By the Rev. DAVID BENEDICT, A. M.

Price \$1 bound.

ALSO,

JONES' Church History, 2 vols. 8vo. Essay on Communion, by Isaac Merriam, Pastor of the Baptist Church in Bristol, Ct. Chapin's Letters on the Mode and Subjects of Baptism.

A Concise View of the Principal Points of difference between the Baptists & Pedo-Baptists. By Caleb Blood, Late Pastor of the Baptist Church in Portland.

Merrill's Seven Sermons.

Christian Baptism, a Sermon by A. Judson, A. M.

Baldwin on Baptism.

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Life of Fuller.

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Scott.

Martyn.

Benedict's History of the Baptists.

Fulder's System.

Winchell's arrangement of Watts, in a great variety of binding.

Family and Pocket Bibles.

Alger's Pronouncing Testaments, and a great variety of small books for Sabbath School Rewards.

Aug. 10. 9/2

#### HARTFORD MUSEUM,

##### CENTRAL ROW,

##### FOURTH STORY,

Entrance on the North side, will be open for visitors from 7 o'clock in the morning to 9 o'clock in the evening on all days except Sundays. Elevated to the 4th story of this elegant range of buildings, the Museum is relieved from the annoyance of the dust with which our city abounds, and the commanding view of the city and adjacent country, presented from the windows, adds much to the gratification of those who visit it.

The beautiful range of paintings and rare collection of natural and artificial curiosities with an excellent organ procured with much expense and labour, all combine to render the Hartford Museum a place of rational amusement and useful resort, and is entitled to the patronage of an enlightened public. Price of Admittance, 25 cents. Children under 12 years of age, half price. September. 1824.

#### Pensioners' Blanks,

Printed and for sale, at this office.

ALSO,

#### CHECKS

On the U. S. B. B.



## POETRY.

## HOME.

Where burns the lov'd hearth brightest,  
Cheering the social breast?  
Where beats the fond heart lightest,  
Its humble hopes possess'd?  
Where is the smile of sadness,  
Of meek-eyed patience born,  
Worth more than those of gladness  
Which mirth's bright cheek adorn?  
Pleasure is mark'd by fleetness,  
To those who ever roam:  
While grief itself has sweetness  
At Home! dear home!

There blend the ties that strengthen  
Our hearts in hours of grief,  
The silver links that lengthen  
Joy's visits when most brief:  
There eyes in all their splendour,  
Are vocal to the heart,  
And glances gay or tender  
Fresh eloquence impart:  
Then, dost thou sigh for pleasure!  
O! do not widely roam;  
But seek that hidden treasure  
At Home! dear home!

Does pure religion charm thee  
Far more than aught below?  
Wouldst thou that she should arm thee  
Against the hour of woe?  
Think not she dwelleth only  
In temples built for prayer;  
For Home itself is lonely  
Unless her smiles be there:  
The devotee may falter,  
The bigot blindly roam;  
If worshipless her altar  
At home! dear home!

Love over it presideth,  
With meek and watchful awe,  
Its daily service guideth,  
And shows its perfect law;  
If there thy faith shall fail thee,  
If there no shrine be found,  
What can thy prayers avail thee  
With kneeling crowds around?  
Go! leave thy gift unoffer'd,  
Beneath Religion's dome,  
And be her first-fruits proffer'd  
At Home! dear home!

Bernard Barton.

From the London Baptist Magazine for August, received at the Watchman office.

## SERAMPORE.

The following letter from Dr. Carey to Dr. Ryland, containing an account of his life affliction and merciful recovery, with other intelligence of a more general nature, will be read with great interest.

Serampore, Dec. 22.

My dear brother Ryland,—I once more address you from the land of the living, a mercy which, about two months ago, I had no expectation of, nor did any one else expect it. On the 8th of October, I went to Calcutta to preach, and returned with a friend about midnight. When I got out of the boat close to our own premises, my foot slipped, and I fell; my friend also fell in the same place. I, however, perceived that I could not rise, nor even make the smallest effort to rise. The boatman carried me into the house, and laid me on a couch, and my friend, who was a medical man, examined my hurt. The Danish surgeon was called in the mean time, and it was feared that the hip joint had received a violent contusion, if it was not luxated. This, however, proved not to be the case.

The day after the hurt, and the two next days, 110 leeches were applied to the thigh, and, except excruciating agony, all appeared favourable. I had no fever, or other bad symptom, till about the tenth day, when I was seized with a fever which was highly alarming. The pulse 120 in a minute for several days, attended with a violent cough and expectation. Lord Amherst very kindly sent his own surgeon, Dr. Abel, to report my state of health to him. During this, unexpectedly, and unperceived by all, an abscess was formed, I believe on the liver, and the subsequent discharge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions, I am, through mercy, restored; I am still very weak, and the injured limb is very painful. I am unable to walk two steps without crutches; yet my strength is sensibly increasing, and Dr. Mellis, who attended me during the illness, says he has no doubt of my perfect recovery.

## Water Flood.

During my confinement in October, such a quantity of water came down from the Western Hills, that it laid the whole country, for about 100 miles in length, and about the same breadth, under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet of water in our garden for seven or eight days. Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the people,—men, women, and children.—Some gained elevated spots, where the water still rose so high as to threaten

them with death.—Others climbed trees, and some floated on the roofs of their ruined houses. One of the Church Missionaries, Mr. Jetter, who had accompanied Mr. Thomason and some other gentlemen to Burdwan to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

This inundation was very destructive to the Mission-House, or rather premises. A slip of the earth took place on the bank of the river, near my house, and gradually approached it, till only about ten feet were left, and that cracked. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it, and through mercy, am now comfortably settled there. During this illness, I received the constant news of the concern of all our religious friends for me. Our younger brethren visited me, as did some of the Independent and Church brethren, and many who make no profession of religion at all.

## Attonement of Christ.

I have nearly filled my letter with this account, but I must give a little account of the state of my mind, when I could think, and that was generally when excited by an access of fever; at other times, I could scarcely speak or think. I concluded, one or two days, that my death was near; I had no joys, nor any fear of death, or reluctance to die: but never was I so sensibly convinced of the value of an atoning Saviour as then. I could only say, "Hangs my helpless soul on thee," and adopt the language of Psal. li. 1, 2, which I desired might be the text for my funeral sermon. A life of faith in Christ, "the Lamb of God who taketh away the sin of the world," appeared more than ordinarily important to my mind, and I expressed these feelings to those about me with freedom and pleasure.

## Translations.

Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit. The printing of the Translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in College, and only one day to those of translator of the Laws and Regulations of the Governor-General in Council; an office to which I was this year appointed.

## The Mission and the Schools.

The affairs of the Mission are more extended, and, I trust, in as prosperous a state as at any former time. There are now many of other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill will towards each other; but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female schools have been set up, and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young ladies, viz. brother Ward's two daughters, brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the face of the mission is in every respect encouraging. I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart cordially unites with yours. Give my love to all who know me.

Very affectionately yours, W. CAREY.

## DIGAIL.

The following extracts are made from the last communications received from our late valuable Missionary, Mr. Rowe. They would have been inserted earlier, but for the press of other matter.

April 17, 1823.

"In some cases I think I have seen some happy effects of a moral nature produced by the gospel; but this is not conversion to God. The native brethren have again visited some places to the north of the Ganges. The place we appropriate to the accommodation of inquirers, much resembles a Missionary Inn. Travellers are frequently turning in to rest themselves, which affords a favourable opportunity of directing the attention of many strangers, from all parts of the country, to the word of life.

Three pretty well informed men, one of whom was a Bramhun, from Nepal, have lately spent about a week with us in hearing and searching the Scriptures. They ate and drank with our native brethren without the least hesitation, and professed a cordial approbation of what they had heard and read. The Bramhun had been here before. I think he called about three years ago. When they left they took an Hindoostanee New Testament, and some tracts with them. The Zemindar of a neighbouring village professes to love Christ, and to worship him, but refuses to renounce his caste. He has visited us several times, and the brethren have

visited him in return. We have now an inquirer, a Bramhun, who has spent the greater part of his life in visiting most renowned places of Hindoo worship. He is reading the Hindoostanee Testament in the Persian character. Of the folly of all he has been doing he says he is fully convinced, and is certain that he will never derive any benefit from such means. May the Spirit of God lead him in the right way. Our native brother Roopdas is very poorly.

July 7, 1823.

"Our native brethren have been ailing, in consequence of the severity of the weather, and have not therefore been able to itinerate so much as they usually do.—Roopdas has been apparently on the point of death. But notwithstanding these indispositions, in addition to their ordinary engagements at home, they have visited a considerable number of villages around; and Zoopdas has spent about a week in visiting a number of villages to the north of the Ganges. I could fill sheets with the conversations we have had with the natives from day to day, but there is such a sameness in them that they would afford you no particular interest. I will, however, mention a few incidents. As brother Hureedas was one day itinerating along the banks of the Ganges, he met with a Fakier of a very haughty deportment. He was engaged in worshipping Gunga, and was surrounded by about twenty-five persons, who were witnessing his devotions. Hureedas took his station among them, and opening his Hindoostanee Testament, read and made his remarks on the 8th chapter of the 1st of Corinthians.—The Fakier exclaimed, 'You despise our gods.' 'Yes I do,' said Hureedas. 'Then,' said the Fakier, in reply, 'I will not hear what you have to say.' Referring him to the ten commandments, and particularly to that which forbids the worship of images, Hureedas said, 'If you will not hear me, will you not obey these commands of God?' To this the Fakier replied, 'I will not, I obey the laws of no one whom I cannot see.' Some of the spectators here interfered and said to the Fakier, 'Your words are nothing, but this man's words are true.' The Fakier then became exceedingly angry, but after some farther conversation said, 'Well, I will call and see your Padree Sahib.' On another occasion, when on his way to a village a few miles off, he met with a native merchant and some others on the road. The merchant observing a book under his arm, said, 'What book have you there?' Hureedas then opened it and read a portion from one of the Gospels. The merchant said, 'I have one of these books at my house.' Hureedas asked him from whence he had obtained it, to which he replied, 'A Sahib gave it to me;' and added, 'I have read it—it contains good instructions, but there are some things which I do not understand, and I wish you to explain them to me.' This led to a long conversation.—At parting, the merchant invited Hureedas to visit him at his house. At another time, he collected about fifty persons in front of a shop, in a populous village, to whom he read and made some remarks on the 19th of Matthew. A man present was much struck with the account of Christ's raising the ruler's daughter from the dead, and asked a number of questions respecting the person who performed this miracle. Hureedas told him that the person who spoke the things and performed the miracles recorded in this chapter, was Jesus the Son of God. A Mussulman opposed him by asserting that he was only a Prophet, and not the Son of God. All the Hindoos present, united in opposing the Mussulman, and expressed their belief that Jesus was more than a prophet: he had performed the works of God, and must therefore be his Son. On taking leave, some of them said, 'What is written in this book is true, and we like to hear it, but we cannot give up our caste to embrace it.' Several invited him to come and see them again, and a man belonging to another village, invited him to come to his village also.

Roopdas was much gratified by the reception he met with at several places on the other side of the Ganges. At one place he was kindly received by a number of persons assembled, according to the custom of this country, to partake of a feast occasioned by the death of one of their friends. At another village he took up his abode with a shopkeeper. Here, after conversing with a number of the villagers, he had worship with the family in the evening, and again the next morning before his departure. A Zemindar solicited that we should set up a school in his village, and said he would let us have a place free of rent. We have had several applications of this nature from over the river, but have no funds to enable us to comply with them. When engaged in conversation with some in a market, a Zemindar asked Roopdas if the book he had was like those which had been distributed at Hajepore fair. He replied, 'The same.' The Zemindar said, 'They are very good books, but they are not according to our customs.'

## HAPPY DEATH OF MR. ROWE.

The following particulars respecting the closing scene of brother Rowe's life are ex-

tracted from a letter, addressed by his mourning widow to her friends at Serampore.

"During the last fortnight of his illness he often adverted to the period of his decease, which he ever insisted on would shortly take place; and frequently when going to take medicine, would say 'I will take it, but it can do me no real good.'—He expressed to me the fear lest I should sink under the approaching event, and to save me all the distress and perplexity in his power, he would engage in his temporal affairs, setting things to rights as much as possible, and at the same time, giving what counsel he was able, or thought necessary: but my ear being pained and my heart deeply harrowed, I could scarce give it place in my mind; and I now fear I have lost the recollection of many important things.

"It was very grievous to me to hear him utter desponding thoughts of his interest in the Saviour, and a total loss of that blessed hope which had not only sustained him through life, but had enabled him to extend consolation to others. He deeply lamented his being so unprofitable a servant of the living God, and thought there were ways in which he might have served the cause of Christ, more than he had done. Such continued to be his feelings, until last Friday morning, when after a fainting fit, he recovered his former state of mind. I had presence of mind and fortitude given me to improve the moment, and commenced asking him such questions relative to the state of his soul, as occurred to me, most of which have quite escaped my recollection, but his pleasing answers hang on my ear and dilate my heart with sweetest feeling of Christian sympathy. 'My dear, I hope the cloud has passed from your mind?' 'O! I have no cloud—my soul rejoices in the glory that shall shortly be revealed to me in Christ Jesus.' 'Can you now say he is precious?' (for when I some days before asked that question he said 'he could say so with his lips, and once thought he could with his heart') 'Oh yes! I am happy in God—my heart glows with the foretaste of the love of Christ and the bliss that awaits me—I am full of bliss.' 'Can you commit us, your wife and children to the care of God?' 'O! if I had a thousand souls, I could rest them all on Christ.' 'Do you feel any terror now at the prospect of death?' 'I am not afraid to die—Satan is a vanquished enemy, he can do me no more harm: I long to be with Fuller, and Pearce, and Trow, to drink the new wine with them in heaven.' He shed a tear, and evidenced a great struggle at heart between natural affection and the state he was in. My mind being relieved, and my heart delighted; as to his state, I left him quiet.—After this, his mind wandered, and he was, for the most part delirious.

From the London Baptist Magazine for August. REVIVAL OF RELIGION IN GERMANY. To the Editor of the Baptist Magazine.

Sir,—The pious German ministers of the reformed church, named J. Christian Reichardt, and J. George Wermelskirch, gave me, this morning, the following account of the revival of religion in Germany.

It was not till since the close of the war, that any general attention was excited respecting evangelical religion. Five years ago, there were five or six ministers belonging to each of the churches in Berlin, which amount to twenty-one, but not any of them evangelical persons; now there is no church where there is not, at least, one pious evangelical pastor, preaching the doctrines of the gospel, and adorning it by their conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors, of the name of Tholock, about twenty-five years of age, who knows fifteen languages, is in the practice of receiving these every Wednesday at his own house, for the purpose of giving them religious instruction. About ten of these usually associate with my informant on a Saturday evening, at the University, for praying with them, and for reading and expounding the scriptures. Four of the professors in the University are pious evangelical men. One of these, named Neander, Professor of Evangelical History, is a converted Jew, of good reputation, and considerable standing.

When Professor Tholock was, some time since, at Copenhagen, he inquired for a long time in vain, at the University, after pious young men: at length, by accident, a person, who called at the inn, was discovered by him as being of that character, and he introduced him to a considerable number of pious youth, who were earnestly seeking after God.

The pious students, who have been mentioned as at the University of Berlin, were from different German Universities, and their statement respecting them was that in all of them there were devoted youths, consecrating themselves to the service of God.

At Erlangen, in Bavaria, there are in the University three Professors: one of whom has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, they were informed, by one of their companions, that, in the year 1818, about twenty young men

were brought to know the grace of God in truth. As they had no evangelical instructors they frequently met together for reading the scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews; and another, named Burkhardt brother to the late excellent Missionary of that name, is an assistant minister with Dr. Steinkopff, in the Savoy, London.

At Albufelt, in Prussia, there is a minister of the Lutheran church, named Doring, the apostle of the age. He pays particular regard to young persons. On a Monday evening he collects at his house about two hundred unmarried men; and on Wednesday evening, about forty young ladies; for the purpose of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals, distributing religious tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity, the churches are supplied with, at least, twenty evangelical pastors. The people, when they want a minister, no longer inquire for those who are distinguished by their literature; but they say, when one is recommended to them, "Is he a pious minister?"

A minister, named Conard, about thirty years of age, who preaches in a church in Berlin, has an excessively crowded congregation of six or seven thousand hearers: he lately preached seven sermons from "Ye must be born again." The churches are forsaken where the gospel is not faithfully preached.

The same spirit of opposition exists there as in this country against evangelical religion. If they observe any one listen attentively, or appear serious and devout, they call them by way of reproach, "head hangers."

A person, from the neighbourhood of Brunswick, gave the following account. "Above five years since, there was not one pious person in all the neighbourhood, nor any evangelical minister. Two farmers were walking in their fields, when one of them, as if his mind had been instantly impressed with the subject, said, 'We possess all these riches, but we have never returned thanks to God, the giver of them. Surely we ought to do so.' Come, let us kneel down, and give thanks to God, and seek his pardon and blessing.' They enjoyed so much pleasure in this exercise, that they resolved to meet at one of their houses on a Lord's-day evening, for prayer and searching the scriptures. Their wives soon united with them. Others, who observed them thus assemble, asked, 'What are you doing?' 'We will meet with you.' Thus, persons from different villages were collected till the room was over-crowded. These meetings were held in other adjacent villages, until there were ninety or an hundred serious persons. At length, one of the Lutheran pastors in the neighbourhood became an enlightened man, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardour to be employed in Missionary labours in any part of the globe.

The two ministers, who are very serious, well-informed persons, who related the above facts, are about to visit Poland, in the service of the London Society for the Conversion of the Jews. J. I.

20, Harpur-street, July 2, 1824.

## Extravagance of Fashion.

A late London paper, describing the dresses of some ladies on a public occasion in that city, makes the following statements:

"The Duchess of Argyll, in a dress of massive golden tissue: her raven locks, and a prodigious plume of feathers of the same colour, produced a contrast with her diamonds, equalled only by

"The Duchess of Bedford, whose jewellery astonished all by its glitter and its glare. The latter made a prodigious display indeed. Independently of the necklace which cost at least fifty thousand guineas, (£238,000) chains of diamonds, with amethysts in the centre, decorated her Grace's dress from the black velvet Spanish hat to the girdle or cestus below the stomach.

"The Hon. Mrs. Hope was a meteor in the throng;—that lady was a moving firmament, and it was said that the cost in brilliants alone, in a dress of sombre magnificence (crimson) exceeded seven hundred thousand pounds!" or, three million one hundred and sixty-eight thousand dollars!

This single sum is more than sufficient to pay the salaries of all the Governors in the United States for fifty five years! and if divided among the people of this country, would be more than a quarter of a dollar to each individual. It is also about one-fifth of the whole expense of our national government for a year.—Rel. Chron.

## Pensioners' Blanks,

Printed and for sale, at this office.

ALSO,

## CHECKS

On the U. S. B. B.

Printed from very neat STEREOTYPE PLATES, and bound for the use of Merchants and others.

ALSO,

BLANK NOTES.